

296.02

J 55h

1923

CONTENTS

40E-44

The Seder — A Foreword	VII
The Union Haggadah	VIII
Rites and Symbols of the Seder	XI
Directions for Setting the Table	XIV
Order of the Service	XVI

THE SEDER SERVICE

A. Before the Meal	
Lighting of the Festival Lights	3
Kiddush — text and music	4
The Festive Cup, music	14
The Spring-tide of the Year, music	17
The Four Questions	18
The Four Sons	20
The Story of the Oppression	24
Dayenu	28
The Passover Symbols	34
The Watchnight of the Eternal	38
Psalms CXIII and CXIV — text and music	42
Blessings	48

B. After the Meal

To Thee Above, music	54
Grace after the Meal	56
Psalms CXVII and CXVIII: 1-4 — text and music	62
Psalms CXVIII: 5-29 — text and music	70
The Final Benediction	78
God of Might, music	80
Addir Hu, music	81
Our Souls We Raise, music	82
Ki Lo Noeh, music	84
A Madrigal of Numbers — text and music	86
Had Gadyo — text and music	94
Vay'hi Bahatzzi Halay'loh	115
En Kelohenu, music	118
America, music	120

THE PASSOVER IN HISTORY, LITERATURE AND ART

History of the Passover

A. The Festival of the Shepherds	125
B. The Farmer's Spring Festival	127
C. The Feast of Israel's Birth	129

EDITED AND PUBLISHED *

BY

THE CENTRAL CONFERENCE OF AMERICAN RABBIS

COPYRIGHT 1923

10 Jy 38 J. Hellman translation

D. The National Celebration	
1. The Passover during the Second Temple.....	130
2. The Passover Sacrifice.....	131
E. The Feast of Freedom.....	133
The Ethical Significance of the Passover.....	134
Moses.....	137
Preparation for the Passover	
A. Time of the Feast.....	139
B. Matzo-Baking.....	140
C. Removing the Leaven.....	141
D. Kashering the Utensils.....	142
Survivals of the Ancient Passover	
A. The Samaritan Passover.....	143
B. The Passover as observed by the Falashas.....	145
Passover and Christendom	
A. Passover and Easter.....	147
B. Passover and Prejudice.....	148
C. Blood Accusation.....	148
D. Christian Protests.....	149
Reform Judaism and Passover.....	151
Israel's Journey.....	152
Freedom.....	152
The Season of Joy.....	153
The Secret of the Feast.....	153
The Haggadah	
A. Growth of its Literature.....	155
B. Reform Judaism and the Haggadah.....	157
C. Illuminated Haggadahs.....	159

ILLUSTRATIONS

BOOK PLATE, FRONTISPICE, BORDERS AND INITIALS	
SEDER DISH.....	x
SEDER EVE.....	2
THE EXODUS.....	41
RELIGIOUS LIBERTY.....	121
MOSES AND THE TABLES OF THE LAW.....	136

The Seder—A Foreword

Among the ceremonials which nurtured the Jewish idealism of generations, a place of peculiar charm is held by the SEDER, celebrated on the Passover Eve, and repeated on the following night by those who observe the second days of festivals. Literally, the name means THE ORDER of the service. The ritual provided for the service is known as the HAGGADAH, that is, THE NARRATIVE of the Passover. The ceremony grows out of the several injunctions in the Pentateuch for the Israelite TO RELATE to his children the story of the Exodus from Egypt, and to explain to them the meaning of the rites and symbols connected with the celebration of the Passover.

In the Seder are blended, in happy combination, the influences which have contributed so much toward inspiring our people, though scattered throughout the world, with a genuine feeling of kinship. Year after year, the Seder has thrilled them with an appreciation of the glories of their past, imbued them with an heroic power of endurance under the severest trials and persecutions, and quickened within them the enthusiasm of high ideals of freedom.

It has helped to forge "not easily dissoluble links" between the individual and the Jewish people. In his tribute to the poetic beauty of the Seder, Heinrich Heine expressed a sentiment, evidently founded on his personal experience: "It thrills the heart as though one heard the lilt of some sweet lullaby. Even those Jews who have fallen away from the faith of their fathers in the mad pursuit of other joys and other glories are moved to the very depths of their being when by chance they hear again the old Passover melodies once so dear to them."



The Union Haggadah



THE MORAL and spiritual worth of the hallowed institution of the Seder, which has become a vital part of the Jewish consciousness, is priceless. We should suffer an irretrievable loss, were it allowed to pass into neglect. To avert such a danger, has been the anxious thought to which the Union Haggadah owes its origin.

In "carrying on the chain of piety which links the generations to each other", it is necessary frankly to face and honestly to meet the needs of our own day. The old Haggadah, while full of poetic charm, contains passages and sentiments wholly out of harmony with the spirit of the present time. Hence the proper editing of the old material demanded much care and attention on the part of the editors of the first edition of the Union Haggadah. Benefiting by their labors, those entrusted with the task of its revision are able to present a work at once modern in spirit and rich in those traditional elements that lend color to the service.

The Seder service was never purely devotional. Its intensely spiritual tone mingled with bursts of good humor, its serious observations on Jewish life and destiny with comments in a lighter vein, and its lofty poetry with playful ditties for the entertainment of the



children. It assumes the form of an historical drama presented at the festal table, with the father and children as leading actors. The children question and the father answers. He explains the nature of the service, preaches, entertains, and prays. In the course of the evening, a complete philosophy of Jewish history is revealed, dealing with Israel's eventful past, with his deliverance from physical and from spiritual bondage, and with his great future world-mission. In its variety, the Haggadah reflects the moods of the Jewish spirit. Rabbinical homily follows dignified narrative, soulful prayers and Psalms mingle with the *Had Gadyo* and the madrigal of numbers, *Ehod Mi Yode'a*.

The assignment to the child of a prominent part in the Seder service is in consonance with the biblical ordinance: "And thou shalt tell thy son in that day" (Ex. XIII: 8). The visible symbols, the living word of instruction, and the ceremonial acts, are sure to stimulate religious feeling. Parent and child are thus brought into a union of warm religious sympathy, which is all the more indissoluble because strengthened by the ties of natural affection. Their souls are fired with the love of liberty, and their hearts are roused to greater loyalty to Israel and to Israel's God of Freedom.

Rites and Symbols of the Seder

THE SEDER service is marked with special concern for the children. A striking contrast is offered between the ceremonies of this service of the Passover Eve and the conduct of the usual meal, so that the child is sure to ask for an explanation, and thus to give the coveted opportunity to tell the story of Israel's deliverance, and to impress the lesson of faith in God, the Defender of right and the Deliverer of the oppressed. These symbols aim to put us in sympathy with our forefathers of the generation of the Exodus; to feel the trials of their embittered life of bondage and the joy of their subsequent triumph of freedom.

WINE. As in all Jewish ceremonials of rejoicing, such as the welcoming of the Sabbath and the festivals, the solemnizing of marriages, and the naming of a child, so at the Seder, wine is used as a token of festivity. Mead, apple-cider, any fruit juice, or especially unfermented raisin wine, is commonly used at the Seder service.

THE FOUR CUPS. Each participant in the service is expected to drink four cups of wine. Even the poorest of the poor who subsist on charity were enjoined to provide themselves with wine for the four cups. This number is determined by the four divine promises of redemption made to Israel in Exodus VI: 6-7: *V'hotzesi*, *V'hitzalti*, *V'goalti* and *V'lolahati*, that is, bringing out of bondage, deliverance from servitude, redemption from all dependence in Egypt, and selection as "the people of the Lord". The first cup serves for Kiddush as on other holy days and on Sabbath; the second is taken at the conclusion of the first part of the Seder; the third follows the grace after the meal, and the last comes at the end of the second part of the Seder.



SEDER DISH

THE CUP OF ELIJAH. The fifth promise of God (*V'hevesi*) to bring Israel into Canaan, which follows the four promises of redemption, gave rise to the question of the need of a fifth cup of wine in the Seder. Popular belief left the decision of all mooted questions of law and ritual to the prophet Elijah, the central hero of Jewish legend. The popular mind believed this great champion of righteousness and of pure worship of God to be immortal, and viewed him as the coming forerunner of the Messiah, whose task it will be—among other things—to announce the good tidings of peace and salvation, to effect a union of hearts between parents and their children, to comfort the sorrowing, to raise the dead, and to establish the divine kingdom of righteousness on earth.

The fifth cup, the need of which was left to his decision, came to be known as the Cup of Elijah; and gave rise to the custom of opening the door during the Seder service, that the long expected messenger of the final redemption of mankind from all oppression might enter the home as a most welcome guest. Our fathers were thus helped, in times of darkness and persecution, to keep in mind the Messianic era of freedom, justice, and good-will. Stripped of its legendary form, it is still the hope for the realization of which Israel ever yearns and strives.

MATZO. The unleavened bread or the bread of affliction reminds us of the hardships that our fathers endured in Egypt, and of the haste with which they departed thence. Having no time to bake their bread, they had to rely for food upon sun-baked dough which they carried with them.

WATERCRESS or PARSLEY. Either of these greens is suggestive of the customary oriental relish

and is used as a token of gratitude to God for the products of the earth. The purpose of dipping it in salt water or vinegar is to make it palatable.

MOROR. The bitter herb—a piece of horseradish—represents the embittered life of the Israelites in Egypt.

HAROSES. This mixture of apples, blanched almonds, and raisins, finely chopped and flavored with cinnamon and wine, was probably originally a condiment. Owing to its appearance, it came to be regarded as representing the clay with which the Israelites made bricks, or the mortar used in the great structures erected by the bondmen of Egypt.

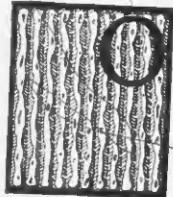
THE ROASTED SHANK-BONE is an emblem of the Paschal lamb.

THE EGG (roasted) is the symbol of the free-will burnt-offering brought on every day of the feast, during the existence of the Temple in Jerusalem.

APHIKOMON. *Aphikomon* is derived from the Greek, meaning AFTER-MEAL OR DESSERT. The origin of this custom must be traced to the Paschal lamb which was eaten on Passover night. It was customary to reserve a small portion of the lamb to be eaten at the close of the meal. When sacrifices had ceased, a piece of the matzo was eaten instead. The *Aphikomon*, hidden early in the Seder, is left to the end of the meal, in order that the children may be kept alert during the entire service. In connection with this, a sort of game of paying forfeits originated. The head of the family good-naturedly takes no note of the spiriting away of the *aphikomon* by the children, who do not surrender it until the master of the house is forced to redeem it by some gift, in order that the meal may be concluded.



Directions for Setting the Table



CN the table, in front of the person who conducts the service, place

A large platter containing Seder symbols:

- a. Three matzos each of which is covered separately in the folds of a napkin or special cover. Two of them represent the "Lehem Mishneh—double portion" of the Sabbath and the holy days, and the third the "Lehem 'Oni—bread of affliction". These are also taken to represent the three religious divisions of Israel: the "Cohen" (priest), "Levi" (associate priest) and "Yisroel" (lay-Israelite).
- b. The roasted shank-bone (of a lamb).
- c. A roasted egg.

Also a piece of horseradish, a bit of *haroses*, and a spray of parsley.

Besides these, there are placed on the table for the company:

1. A plate of bitter herbs (horseradish), cut into small pieces.
2. A dish of *haroses*.
3. Parsley or watercress.
4. A dish of salt water.

5. A cup of wine is placed at each plate, and a large brimming goblet in the center of the table for the prophet Elijah.

The meal served during the Seder follows the form of a banquet of olden times. Hence the reference, in the Hebrew texts of the Four Questions, to the custom of reclining on the left side—a position assumed by free men. Preserving this custom, many households still provide a large cushioned armchair for the person conducting the Seder.

The table is usually spread with the best of the family's china and silverware, and adorned with flowers, in keeping with the festive spirit.

Order of the Service

- | | |
|---|--------------------|
| 1. Recite the Kiddush (Sanctification of the festival). | קידוש |
| 2. Partake of parsley dipped in salt water. | כַּרְפֵּס |
| 3. Break the middle Matzo, and hide one part to be eaten at the end of the meal as the Aphikomon. | יְצָר |
| 4. Tell the story of Israel's deliverance from Egyptian bondage. | מִנְיָד |
| 5. Recite the blessing before the meal, including the special blessing over Matzo. | מוֹצִיאָה, מַצָּה |
| 6. Combine Matzo, Moror and Haroses and eat them together. | כּוֹרֶךְ, מַרְוֵר |
| 7. Partake of the festival meal. | שְׁלִיחָן עֲזָרָךְ |
| 8. Conclude the meal by eating the Aphikomon. | צְפּוּנוֹ |
| 9. Say grace after the meal. | בָּרוּךְ |
| 10. Recite the remainder of the Hallel. | הַלֵּל |
| 11. End with a prayer for the acceptance of the service. | גִּרְאָחָה |

The Seder Service

A. Before the Meal

קידש

Lighting the Festival Lights

To symbolize the joy which the festival brings into the Jewish home, the mistress kindles the lights and recites the following blessing:

**ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קדשנו במצוותיו וצונו להדליק נר שלישבת ושל-
יום טוב.**



ORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM ASHER KIDD'SHONU B'MITZVOSOV V'TZIVONU L'HADLIK NER SHEL (on Sabbath add: SHABBOS V'SHEL) YOM TOV.

**ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. שְׁהַחֵנָנוּ וְקִימָנוּ וְהִגִּיעָנוּ לַמְּן הַזֶּה:**

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM SHEHEHEYONU V'KIY'MONU V'HIGIONU LAZMAN HAZZEH.

Praised art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments, and hast commanded us to kindle the (on Sabbath add: Sabbath and) festival lights.

Praised art Thou, O Lord our God, King of the universe, who hast kept us alive and sustained us and brought us to this season.

May our home be consecrated, O God, by the light of Thy countenance, shining upon us in blessing, and bringing us peace!

Company:

Amen.



SEDER EVE

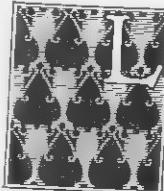




Kiddush

On Sabbath eve begin here.

The master of the house lifts up the wine-cup and says:



LET US praise God and thank Him for all the blessings of the week that is gone; for life, health and strength; for home, love and friendship; for the discipline of our trials and temptations; for the happiness of our success and prosperity. Thou hast ennobled us,

O God, by the blessings of work, and in love and grace sanctified us by the blessings of rest, through the commandment, "Six days shalt thou labor and do all thy work, but the seventh day is a Sabbath unto the Lord thy God".

On weeks days begin here.

With song and praise, and with the symbols of our feast, let us renew the memories of our past.

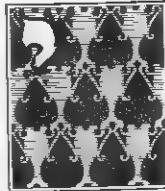
Praised art Thou, O Lord our God, King of the universe, who hast chosen us from all peoples and exalted and sanctified us with Thy commandments. In love hast Thou given us, O Lord our God, solemn days of joy and festive seasons of gladness, even this day of the Feast of Unleavened Bread, a holy convocation unto us, a memorial of the departure from Egypt. Thou hast chosen us for Thy service and



Kdosh

On Sabbath eve begin here.

וּמְהֻשָּׁבָּה: וַיַּכְלֹלוּ הַשְׁמִינִים וְהָאָרֶץ וְכָל
אֶצְבָּעָם: וַיַּכְלֵל אֱלֹהִים בַּיּוֹם הַשְׁבִּיעִי
מֶלֶאכְתּוֹ אֲשֶׁר עָשָׂה וַיֵּשֶׁבּוּ בַּיּוֹם
הַשְׁבִּיעִי מִכֶּלֶל מֶלֶאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיַּגְּרַד אֱלֹהִים אֶת יְמִין הַשְׁבִּיעִי וַיִּקְרַד אָתוֹ כִּי בָּזֶה
שְׁבָת מִכֶּלֶל מֶלֶאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לְעַשׂות:



On week days begin here.

*בָּרוּךְ אַפָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחר
בָּנוּ מִכֶּלֶבֶם. וּרְמַמְנָנוּ מִכֶּלֶל־לְשׁוֹן. וּקְדַשָּׁנוּ
בְּמִצּוֹתָיו. וּתְפִרְלַנְנוּ יְיָ אֱלֹהֵינוּ בְּאֶחָבה. וּשְׁבָתָה
לְמִנוֹתָה. וּמְעוֹדרִים לְשִׁמְחָה. חֲגִים וּזְמִינִים לְשָׁוֹן
אֶתְיּוֹם וְהַשְּׁבָת הַזֶּה. וְאֶתְיּוֹם חַג הַמִּצּוֹת הַזֶּה.
וּמִן חֲרוֹטָנוּ מִקְרָא קָדְשָׁה. זָכָר לִיצְיאַת מִצְרָיִם:
כִּי בָנָו בָּחרָתָה. וְאֶתְנוּ קָדְשָׁת מִכֶּלֶל־חָעָם. וּשְׁבָתָה

* The Kiddush may be chanted to the music given on the following pages.

hast made us sharers in the blessings of Thy holy festivals. Blessed art Thou, O Lord, who sanctifiest Israel and the festive seasons.

All read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HAGGOFEN.

Praised art Thou, O Lord our God, Ruler of the world, who hast created the fruit of the vine.

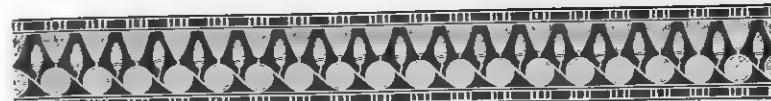
Drink the first cup of wine.

ומועדי קדשך. נבאהבה וברצון. בשמחה
ובששון הנחלהנו: ברוך אתה יי'. מקדש והשכחת
תישראל והזמנים:

All read in unison:

ברוך אתה יי' אלהינו מלך העולם בורא פרי
תפ容:

Drink the first cup of wine.



Kiddush

*SOLO. Recit.
parlando*

Bo - ruch at - toh a - do - noi —

CHORUS

SOLO

bo - ruch hu u - vo-ruch sh' - mo e - lo -

he - nu me-lech ho-o - lon..... bo - re p' -

ri..... hag-gofen O-men. Bo-ruch attoh a-do-noi bo -

SOLO

ruch hu u - vo-ruch sh' - mo e - lo -

he - nu me-lech ho-o - lon a - sher bo-har bo-nu mik-kol

om v'-ro-m' - mo - nu mik-kol lo -
 shon v'kid - d'sho - nu b'mitz-vo - sov vat-ti - ten
 lo - nu a - do-noi e - lo - he - nu b'a - ha-voh

(shab-bos-sos lim'nu-ho u-)mo-a-dim l'sim-hol hag-gim uz-ma -
 nim l'eo - son cs yom hag ham - ma - tzos haz - zeh
 z'man he - ru - se - nu mik-ro ko - desh

ze-cher li - tzi - as mitz ro-yim ki vo nu vo-har . . .
 to v - o - so - nu kid - dash - to mi - kol ho-am-mim umo-a -
 de kod - she - cho b' sim ho u - v'so - son . . .

CHOR.
 ... hin hal-to - nu bo - ruch at-toh a-do-noi! Bo -
 SOLO
 ruch hu u - vo - ruch sh' - mo m' - kad -
 CHOR.
 desh yis-ro el v' - haz - z' - ma-nim O-men.

The Festive Cup

Solo. Maestoso

The fes - tive wine cup let us raise,
To -
He saved our sires from ev 'ry foe, By.

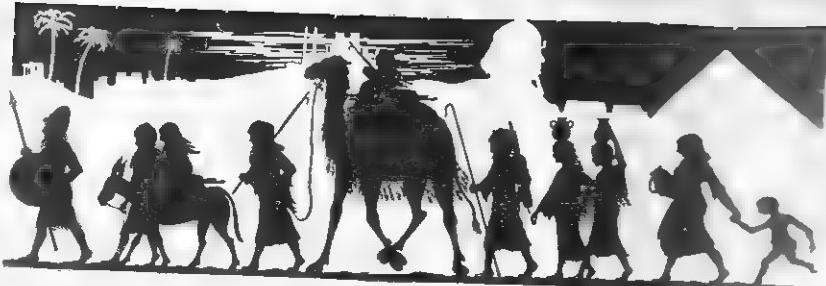
geth-er let us, let us sing, With
Him all slaves, all slaves were freed; Our

hearts o'er - flow - ing let us praise, Our
help is He in joy and woe, Our

rit. CHORUS

God our heav'nly King; With hearts o'er-flow-ing
stay in time of need; Our help is He in

let us praise, Our God our heav'nly King.
joy and woe, Our stay in time of need.



2. כְּרָפֵס

Some parsley, lettuce or watercress is distributed to all present who dip it in salt water or in vinegar, and before partaking of it say in unison:

ברוך אתה ייִהְיֶה מלך העולם בורא פרי
האדמה:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HO'ADOMO.

Praised art Thou, O Lord our God, King of the universe, Creator of the fruit of the earth.

3. יַמְזֹר

The leader breaks the middle Matzo, leaving one half on the Seder-dish, and hiding the other half as the Afikomen to be eaten at the end of the meal.



The Spring-tide of the Year

Allegro con brio

Traditional

1. Be - hold, it is the spring-tide of the year!
2. And in the spring, when all the earth and sky

O - ver and past is win - ter's gloom-y reign,
Re - joice to - geth - er, still from age to age

The hap - py time of sing - ing birds is near,
Rings out the sol - emn chant of daysgone by,

And clad in bud and bloom are hill and plain.
Pro - claim-ing Is - rael's sa - cred her - i - tage.

3. For as from out the house of bondage went
The host of Israel, in their midst they bore
The heritage of law and freedom, blent
In holy unity for evermore.
4. And still from rising unto setting sun
Shall this our heritage and watchword be:
"The Lord our God, the Lord our God is One;
His law alone it is that makes us free!"



מג'יד 4.

The leader lifts up the Matzos and says:

Lo! This is the bread of affliction which our fathers ate in the land of Egypt.. Let all who are hungry come and eat. Let all who are in want come and celebrate the Passover with us. May it be God's will to redeem us from all trouble and from all servitude. Next year at this season, may the whole house of Israel be free!

The leader replaces the dish upon the table.

The Four Questions

The youngest person at the table asks:



- W**HAT IS this night different from all other nights? On all other nights, we eat either leavened or unleavened bread. Why, on this night, do we eat only unleavened bread?
2. On all other nights, we eat all kinds of herbs. Why, on this night, do we eat especially bitter herbs?
 3. On all other nights, we do not dip herbs in any condiment. Why, on this night, do we dip them in salt water and haroses?
 4. On all other nights, we eat without special festivities. Why, on this night, do we hold this Seder service?

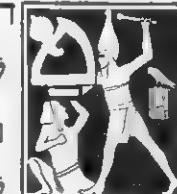


מג'יד 4.

הִא לְחַמָּא עֲנֵיא דִי אַכְלַו אֶבְהָתְנָא בָּאָרְעָא
רְמַצְאִים. שְׁבָכְלַה דְּקַפְּיוֹ יִתְּיַיְּבָל. בָּלְדָּצְרִיךְ יִתְּיַיְּסָחָח. יְהָא בְּעֵזָא קָדָם מְרָנָא דִי בְּשִׁמְיָא. דִי
יְפָרָק יִתְּנָא מְרַכְּלַעְקָא. וַיְהִוָּא בְּלֵבִית יִשְׂרָאֵל.
בְּשַׁפְּתָא דָתְתָא בְּנֵי חֹרִין:

The youngest person asks:

הַנְּשַׁתְּנָה הַלְּילָה הַזָּהָםְכָל הַלְּילָות.
שְׁבָכְלַה הַלְּילָות אָנוּ אַוְכְלִין חַמָּץ
וּמְאָחָה. הַלְּילָה הַזָּהָה בְּלֹא מְאָחָה:
שְׁבָכְלַה הַלְּילָות אָנוּ אַוְכְלִין שָׁאָר
יְרֻקּוֹת. הַלְּילָה הַזָּהָה מְרוֹזָה: שְׁבָכְלַה הַלְּילָות אֵין
אָנוּ מְטַבְּיַלִין אֲפִילּוּ פָּעָם אַחֲת. הַלְּילָה הַזָּהָה שְׁתִּי
פָּעָם: שְׁבָכְלַה הַלְּילָות אָנוּ אַוְכְלִין בֵּין יוֹשְׁבִין
וּבֵין מְסֻבִּין. הַלְּילָה הַזָּהָה בָּקְעָנוּ מְסֻבִּין:



The leader answers:

We celebrate to-night because we were Pharaoh's bondmen in Egypt, and the Lord our God delivered us with a mighty hand. Had not the Holy One, blessed be He, redeemed our fathers from Egypt, we, our children, and our children's children would have remained slaves. Therefore even if all of us were wise and well-versed in the Torah, it would still be our duty from year to year, to tell the story of the deliverance from Egypt. Indeed to dwell at length on it, is accounted praiseworthy.

The Four Sons



Y A fitting answer to the questions of each of the four types of the sons of Israel, does the Torah explain the meaning of this night's celebration.

The wise son eager to learn asks earnestly: "What mean the testimonies and the statutes and the ordinances, which the Lord our God hath commanded us?" To him thou shalt say: "This service is held in order to worship the Lord our God, that it may be well with us all the days of our life".

The wicked son inquires in a mocking spirit: "What mean YE by this service?" As he says YE and not WE, he excludes himself from the household of Israel. Therefore thou shouldst turn on him and say: "It is because of that which the Lord did for ME when I came forth out of Egypt". For ME and not for HIM, for had he been there, he would not have been found worthy of being redeemed.

The leader answers:

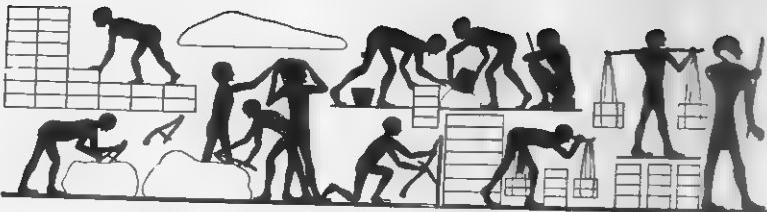
עֲבָדִים הַיּוּ לְפֶרַעָה בְּמִצְרָיִם. וַיֹּצִיאֵנוּ יְהֹוָה נָשׁוּבָנִים מִבְּמִצְרָיִם. אֶלְכָנָנוּ מִשֶּׁם בַּיד חִזְקָה וּבִזְרוּעַ נִטְנִיה. וְאֶלְוּ לְאֶחָדָה בְּקָדְשָׁךְ בְּרוּךְ הוּא אֶתְאָבוֹתֵינוּ מִמִּצְרָיִם. בָּרִי אָנוּ וּבָנִינוּ וּבְנֵינוּ בָנֵינוּ מִשְׁעָבָדִים הַיּוּ לְפֶרַעָה בְּמִצְרָיִם. וְאֶפְרַילּוּ בְּלָנָנוּ חֲכָמִים. בְּלָנָנוּ גְּבֻונִים. בְּלָנָנוּ זְקִינִים. בְּלָנָנוּ יוֹדָעִים אֶחָד הַתּוֹרָה. מֵאָזָה עַלְיָנוּ לְסִפְרֵבִיןְאַתְּ מִצְרָיִם. וְכָל הַפְּרָבָה לְסִפְרֵבִיןְאַתְּ מִצְרָיִם תָּרִי וְהַמְשָׁבָח:

עַד אֶרְבָּעָה בָנִים דְבָרָה חֲזִירָה. אֶחָד חֲכָם. וְאֶחָד רְשָׁע. וְאֶחָד פָם. וְאֶחָד שָׁאַיּוּ יָדָע לְשָׁאל:



חֲכָם מָה הוּא אָמֵר. מָה הַעֲרָתָה וּבְחִקִים וּמִפְשְׁפָטִים אֲשֶׁר צֹוָה יְהֹוָה נָשׁוּבָנִים אֶלְכָנָנוּ וְאֶתְאָבוֹתֵינוּ. לִירָא אֶתְהִי אֶלְכָנָנוּ. לְטוֹב לָנוּ בְלָדִים:

רְשָׁע מָה הוּא אָמֵר. מָה הַעֲבָדָה הַזֹּאת לְכָם. לְכָם וְלֹא לוֹ. וְלֹפִי שֶׁהַזָּכִיא אֶת עָצָמוֹ מִן הַכְּלָל בְּפִרְבָּר. וְאֶפְרַילּוּ הַקְהָה אֶת־שְׂבִיעִיו וְאֶמְרֹר לוֹ בְעֹבָר וְהַעֲשָׂה יְהֹוָה לִי בָצָחִי מִמִּצְרָיִם. לִי וְלֹא לְךָ. אֶלְוּ הַיּוֹתֶשֶׁם. לֹא הַיּוֹת נְגַאל:



The Story of the Oppression

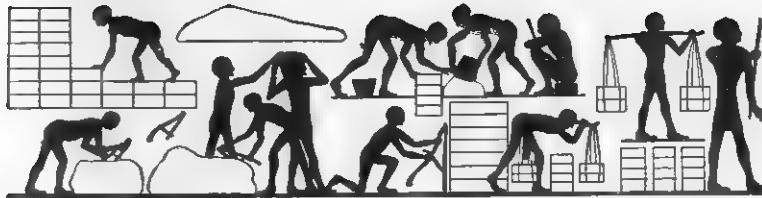


IT IS well for all of us whether young or old to consider how God's help has been our unfailing stay and support through ages of trial and persecution. Ever since He called our father Abraham from the bondage of idolatry to

His service of truth, He has been our Guardian; for not in one country alone nor in one age have violent men risen up against us, but in every generation and in every land, tyrants have sought to destroy us; and the Holy One, blessed be He, has delivered us from their hands.

The Torah tells us that when Jacob our father was a homeless wanderer, he went down into Egypt, and sojourned there, few in number. All the souls of his household were threescore and ten. And Joseph was already in Egypt; he was the governor over the land. And Joseph placed his father and his brethren, and gave them a possession, as Pharaoh had commanded. And Israel dwelt in the land of Goshen; and they got them possessions therein, and were fruitful, and multiplied exceedingly.

And Joseph died, and all his brethren, and all that generation. Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people: 'Behold, the people of the children of Israel are too many and too mighty for us; come, let us deal wisely



היא שענמְדָה לאבותינו ולנו. שלא אחד בלבד עמד עלינו לבלותינו. אלא שככל דור ודור עומרין עלינו לבנותינו. והקדוש ברוך הוא מאלנו מדים:



ארמי אבד אבי וירד מצרים וניר שם במתני מעת. כל-הנפש לבית יעקב הבאה מצרים שבעים. יוסף היה במצרים. הוא השליט על הארץ. וושב יוסף את-אבי ואת-אחיו ויתן להם אחזה כאשר צוח פרעה. ושב ישראל בארץ גשן. ויהי שם לנו גודל עצום ורב.

וניקם מלך חדש על-מצרים אשר לא ידע אה יוסף. ויאמר אל-עמו הבה עם בני ישראל רב ועצום ממן. הבה נתחכמה לו פרירבה וזה

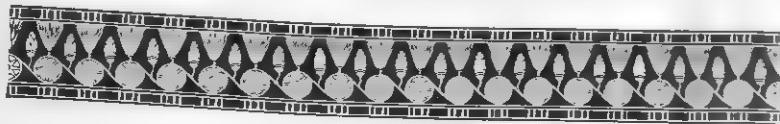
with them, lest they multiply, and it come to pass, that when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land'. Therefore they set over them taskmasters to afflict them with burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more the Egyptians afflicted them, the more the Israelites multiplied and the more they spread abroad.

And the Egyptians dealt ill with us, and afflicted us, and laid upon us cruel bondage. And we cried unto the Lord, the God of our fathers, and the Lord heard our voice and saw our affliction and our toil and our oppression. And the Lord brought us forth out of Egypt, with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders. He sent before us Moses and Aaron and Miriam. And He brought forth His people with joy, His chosen ones with singing. And He guided them in the wilderness, as a shepherd his flock.

Therefore He commanded us to observe the Passover in its season, from year to year, that His law shall be in our mouths, and that we shall declare His might unto our children, His salvation to all generations.

All read in unison:

Who is like unto Thee, O Lord, among the mighty?
Who is like unto Thee, glorious in holiness,
Fearful in praises, doing wonders?
The Lord shall reign for ever and ever.



כִּי תַּקְרָא נָהָרָה מִלְחָמָה וְנוֹסֵף גַּם־הָא עַל־שְׁנָאִינוֹ
וְגַלְחָס־בָּנוֹ וְעַלְהָ מִזְהָאָרֶץ. וַיִּשְׂמֹן עַלְיוֹ שָׁרֵי
מִפְּסִים לְמַעַן עֲנָחוֹ בְּסִבְלָתָם נִיבָּן עָרֵי מִסְכָּנוֹת
לְפִרְעָה אֶת־פָּהָם וְאֶת־עַמָּקָס. וְכֹאשֶׁר יַעֲנוּ אֶת־
כֵּן יַרְבָּה וְכֵן יִפְרַץ.

וְנִרְעֵו אֶת־הַנּוֹתָרִים וְיַעֲנוּ וְיַתְּנוּ עַל־לִינָּה עַבְדָּה
גְּשָׁה. וְנִצְעַק אֶל־יְהָוָה אֱלֹהֵינוּ אֶבְוֹתֵינוּ וְיִשְׁמַע יְהָוָה אֶת־
קְלָנוֹ וְנִירָא אֶת־עֲנֵינוֹ וְאֶת־עַמָּלָנוֹ וְאֶת־לְחָצָנוֹ.
וְיַזְכִּיאָנוּ יְהָוָה מִמְּצָדִים בַּיד חֹזֶקה וּבְכָרְעָן נְטוּיה
וּבְמֶרֶא גָּדָל וּבְאַחֲתָה וּבְמִפְּתִים. וְיַשְׁלַח לְפָנֵינוּ אֶת
מֹשֶׁה אָהָרֹן וּמֹרִים. וְיַזְכִּיא עַמּוֹ בְּשָׁוֹן בְּרֻחָה אֶת־
בְּחִירֵי. וְיַגְהַגֵּם בְּמִדְבָּר בְּרֻחָה עַד־רוֹזָה.

וְיַצְאָנוּ לְעַשֹּׂות אֶת־הַפְּסָח לִזְכָּרוֹן בְּמַזְעָדוֹ מִימִים
יָמִימה. לְמַעַן תְּהִיה תּוֹרָתוֹ בְּפָנֵינוּ וְלְמַעַן גַּדְעָן
גְּבוּרָתוֹ לְבָנֵינוּ. יְשֻׁוּעָתוֹ לְדָור וּדָור.

All read in unison:

מִי־כְּמֹכֶה בְּאַלְמָם יְהָוָה מִי־כְּמֹכֶה נָאָדָר בְּקָדְשָׁךְ
נוֹרָא מִהְלָה עֲשָׂה־פֶּלַא. יְהָוָה יְמַלֵּךְ לְעוֹלָם וְעַד.





Dayenu

The company repeats the refrain "Dayenu" which is equivalent to "It would have satisfied us".

How manifold are the favors which God has conferred upon us!



AD HE brought us out of Egypt, and not divided the sea for us, Dayenu!



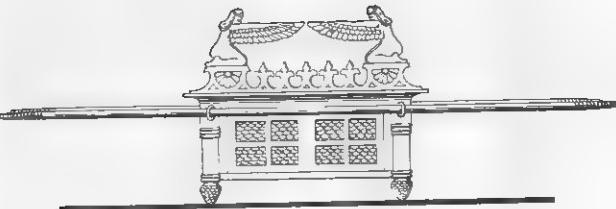
AD HE divided the sea, and not permitted us to cross on dry land, Dayenu!



AD HE permitted us to cross the sea on dry land, and not sustained us for forty years in the desert, Dayenu!



AD HE sustained us for forty years in the desert, and not fed us with manna, Dayenu!



כמה מעלות טובות לפיקום עליינו:

לו הוציאנו ממצרים.



ולא קרע לנו את הים.



ולא העבירנו בתוכו בחרבה.



ולא ספק ארכנו במדבר ארבעים

דינן:

שנה

דינן:

שנה



ולא האכילנו את דמן



AD HE fed us with manna, and not ordained the Sabbath,
Dayenu!



AD HE ordained the Sabbath, and not brought us to Mount Sinai,
Dayenu!



AD HE brought us to Mount Sinai, and not given us the Torah,
Dayenu!



AD HE given us the Torah, and not led us into the Land of Israel,
Dayenu!



AD HE led us into the Land of Israel, and not built for us the Temple,
Dayenu!



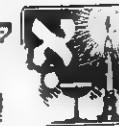
AD HE built for us the Temple, and not sent us prophets of truth,
Dayenu!



AD HE sent us prophets of truth, and not made us a holy people,
Dayenu!

דיננו:

לו האכילנו את־המן.
ולא נטנו לנו את־השבת.

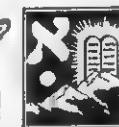


לו נטנו לנו את־השבת.
ולא קרבנו לפניהם הר סיני.



דיננו:

לו קרבנו לפניהם הר סיני.
ולא נטנו לנו את־התורה.



דיננו:

לו נטנו לנו את־התורה.
ולא הבנינו לאرض ישראל.



דיננו:

לו הבנינו לאرض ישראל.
ולא בנה לנו את־בית הבחירה.



דיננו:

לו בנה לנו את־בית הבחירה.
ולא שלח אלינו נביאי האמת.



דיננו:

לו שלח אלינו נביאי האמת.
ולא שמננו לעם קדוש.



All read in unison:

How much more then are we to be grateful unto the Lord for the manifold favors which He has bestowed upon us! He brought us out of Egypt, divided the Red Sea for us, permitted us to cross on dry land, sustained us for forty years in the desert, fed us with manna, ordained the Sabbath, brought us to Mount Sinai, gave us the Torah, led us into the Land of Israel, built for us the Temple, sent unto us prophets of truth, and made us a holy people to perfect the world under the kingdom of the Almighty, in truth and in righteousness.

All read in unison:

על אחת בפה וכמה טוביה בפה ומכפתה
לפסום עלינו. שהוציאנו ממצרים. וקרע לנו את
פיהם. והעבירנו בתוכו בחירבה. וספק צרכנו
בדבר ארבעים שנה. והאכילנו אחד הפן. ונתן
לנו את השבת. וקרבנו לפניה הר סיני. ונמן לנו
את התורה. והכינו לארץ ישראל. ובנה לנו
את בית הבחירה. ושלח אלינוنبيי האמת.
ושמנו לעם קדוש למקן עולם במלכות שדי באמת
ובצדקה.



The Passover Symbols

Should enemies again assail us, the remembrance of the exodus of our fathers from Egypt will never fail to inspire us with new courage, and the symbols of this festival will help to strengthen our faith in God, who redeems the oppressed.

Therefore, Rabban Gamaliel, a noted sage, declared: "Whoever does not well consider the meaning of these three symbols: Pesah, Matzo and Moror, has not truly celebrated this Festival".

PESAH

One of the company asks:

WHAT is the meaning of Pesah?

The leader lifts up the roasted shank-bone and answers:

Pesah means the PASCHAL LAMB, and is symbolized by this shank-bone. It was eaten by our fathers while the Temple was in existence, as a memorial of God's favors, as it is said: "It is the sacrifice of the Lord's PASSOVER, for that He PASSED OVER the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses". As God in the ancient "Watch-Night" passed over and spared the houses of Israel, so did He save us in all kinds of distress, and so may He always shield the afflicted, and for ever remove every trace of bondage from among the children of man.



רְבָן גַּמְלַיאֵל הִיא אֹמֶר. בְּלִשְׁלָא אָמֶר שֶׁלֶשֶׁת
דָּבָרִים אֲלֹו בְּפֶסַח לֹא יֵצֵא יְהִי חֻכְתוֹ. וְאֲלֹו חַנּוֹ
פֶסַח. מֵצָה. וּמְרוֹדָה:

One of the company asks:

**פֶסַח שֶׁהָיו אֲבוֹתֵינוּ אֱכָלֵין בָּזְמָן שְׁבִית הַמִּקְדָשׁ
הִיא קִים עַל־שָׂום מָה.**

The leader lifts up the roasted shank-bone and answers:

**פֶסַח שֶׁהָיו אֲבוֹתֵינוּ אֱכָלֵין בָּזְמָן שְׁבִית
הַמִּקְדָשׁ הִיא קִים עַל־שָׂום שְׁפֵסַח הַקְדוּשָׁ
בָרוּךְ הוּא עַל בְּתֵי אֲבוֹתֵינוּ בָמָצָרִים. שָׁנָאָמָר.
וְאָמָרָתָם זֶבֶחֶ פֶסַח הוּא לֵי אֲשֶׁר פֶסַח עַל־בְּתֵי
בְנֵי יִשְׂרָאֵל בָמָצָרִים. וְכַשְׁמָ שְׁגָאֵל הַקְדוּשָׁ בָרוּךְ
הָוּא אֶת־אֲבוֹתֵינוּ מִמָּצָרִים בְחַפּוֹן. בָנוּ גָנוּ עַל־יְמֵינוּ
בְכָל־יּוֹם פָמִיד. גָנוּ וְהָצֵיל פָסָוח וְהַמְלִיטִים:**

MATZO

One of the company asks:

What is the meaning of Matzo?

The leader lifts up the Matzo and answers:

Matzo, called THE BREAD OF AFFLICTION, was the hasty provision that our fathers made for their journey, as it is said: "And they baked unleavened cakes of the dough which they brought out of Egypt. There was not sufficient time to leaven it, for they were driven out of Egypt and could not tarry, neither had they prepared for themselves any provisions." The bread which of necessity they baked unleavened, thus became a symbol of divine help.

MOROR

One of the company asks:

And what is the meaning of MOROR?

The leader lifts up the bitter herbs and answers:

Moror means BITTER HERB. We eat it in order to recall that the lives of our ancestors were embittered by the Egyptians, as we read: 'And they made their lives bitter with hard labor in mortar and bricks and in all manner of field labor. Whatever task was imposed upon them, was executed with the utmost rigor.' As we eat it in the midst of the festivities of this night, we rejoice in the heroic spirit which trials developed in our people. Instead of becoming embittered by them, they were sustained and strengthened.



One of the company asks:

מְאֹה זו שָׁאנו אֶכְלִין עַל-שׁוֹם מֵה.

The leader lifts up the Matzo and answers:

מְאֹה זו שָׁאנו אֶכְלִין עַל שֵׁם שְׁלָא הַסְּפִיק
בְּצִקְמָן שֶׁל אֲבוֹתֵינוּ לְהַחְמִין. עַד שְׁנִגְלָה עַל יָהָם
מֶלֶךְ מֶלֶכִי הַפָּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא וּנְאָלָם.
שְׁנָאָמֵר. וַיָּפֹרְאַתְּ הַבָּצָק אֲשֶׁר הַזָּיאוּ מִמְּצָרִים
עַגְתָּ מְצֹות בַּיּוֹתְרָה בְּגִזְרָשׁוּ מִמְּצָרִים וְלֹא
יָכְלוּ לְהַחְמִין וְגַם-צָדָה לְאַדְעָשׂוּ לָהֶם:

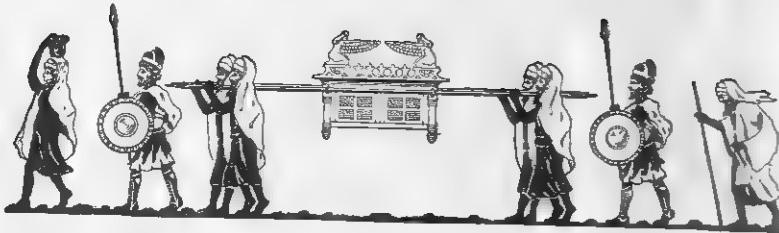
One of the company asks:

מְרוֹר זו שָׁאנו אֶכְלִין עַל-שׁוֹם מֵה.

The leader lifts up the Moror and answers:

מְרוֹר זו שָׁאנו אֶכְלִין עַל-שׁוֹם שְׁמַרְדוּ הַמְּצָרִים
אַת חַי אֲבוֹתֵינוּ בְּמִצְרִים. שְׁנָאָמֵר. וַיִּמְרְהוּ אֶת
מַיִּהְם בְּעַבְדָּה קָשָׁה בְּחַמֶּר וּבְלַבְנִים וּבְכָל עַבְדָּה
בְּשָׂדָה אֶת בְּלַעֲבָדָם אֲשֶׁר-עָבְדוּ בָּהֶם בְּפֶרַח:



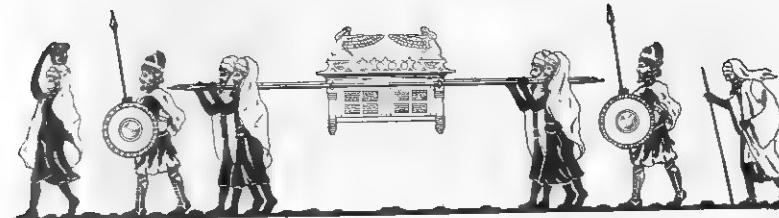


The Watch-night of the Eternal



IN EVERY generation, each Jew should regard himself as though he too were brought out of Egypt. Not our fathers alone, but us also, did the Holy One redeem; for not alone in Egypt but in many other lands, have we groaned under the burden of affliction and suffered as victims of malice, ignorance and fanaticism. This very night which we, a happy generation, celebrate so calmly and safely and joyfully in our habitations was often turned into a night of anxiety and of suffering for our people in former times. Cruel mobs were ready to rush upon them and to destroy their homes and the fruit of their labors. But undauntedly they clung to their faith in the ultimate triumph of right and of freedom. Champions of God, they marched from one Egypt into another—driven in haste, their property a prey to the rapacious foe, with their bundles on their shoulders, and God in their hearts.

Because God, "the Guardian of Israel, who sleepeth not nor slumbereth" revealed Himself on that WATCH-NIGHT IN EGYPT and in all dark periods of our past, as the Redeemer of the enslaved, we keep this as a WATCH-NIGHT FOR ALL THE CHILDREN OF ISRAEL, dedicated to God our redeemer.



בְּלִדְרוֹן וְדוֹר סַבָּא אָדָם לְרָאֹת אֶת
עַצְמָו בְּאֶלְוֹן הוּא יֵצֵא מִמְּצָרִים.
שָׁנָאָמָר וְהַגְּדָתָ לְבָנָךְ בַּיּוֹם הַהוּא
לְאָמָר בְּעַבּוֹר זֶה עֲשָׂה יְיָ לִי בְּצָאתִי
מִמְּצָרִים: לֹא אֶחָד אָבֹתֵינוּ בְּלִכְדָּעַן נְקֻדּוֹת
בָּרוּךְ הוּא. אֶלָּא אָפָּה אָוֹתֵנוּ נְאָל עַמּוּדֵם. שָׁנָאָמָר
וְאָוֹתֵנוּ הַזָּכִיר מִשֵּׁם לִמְעֵן הַבָּיא אָוֹתֵנוּ לְתַחַת לְנוּ
אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאָבוֹתֵינוּ:



All read in unison:

לְפִיכָּךְ אָנֹנוּ חֶבְיבִּים לְהֽוֹדּוֹת לְהַלְלָה לְשִׁבְחָה לְפָאָר
וְלִרְזּוּם לִמְיַשְׁהָזְכִיר אֶחָד אָבֹתֵינוּ וְאָוֹתֵנוּ מִעֲבָדֹות
לְתִרְוּת. מִגּוֹן לְשִׁמְךָה. וּמִאָכְלָל לִיּוֹם טוֹב.
וּמִאָפְלָה לְאוֹר גְּדוֹלָה. וּמִשְׁעָבוֹד לְנוֹאָלָה. וּנְאָמָר
לִפְנֵינוּ הַלְלוּיָה:

While enjoying the liberty of this land, let us strive to make secure also our spiritual freedom, that, as the delivered, we may become the deliverer, carrying out Israel's historic task of being the messenger of religion unto all mankind.

All read in unison:

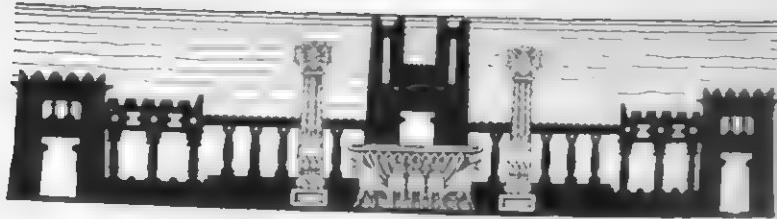
So it is our duty to thank, praise and glorify God, who brought us and our forefathers from slavery unto freedom, from sorrow unto joy, from mourning unto festive gladness, from darkness unto light. Let us therefore proclaim His praise.



40



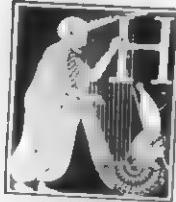
THE EXODUS



Hallel

PSALM CXIII

Leader:



ALLELUIJAH.

Praise, O ye servants of the Lord,
Praise the name of the Lord
Company:

Blessed be the name of the Lord
From this time forth and for ever
Leader:

From the rising of the sun unto the going down thereof
The Lord's name is to be praised.

Company:
The Lord is high above all nations,
His glory is above the heavens.

Leader:
Who is like unto the Lord our God,
That is enthroned on high,
Company:

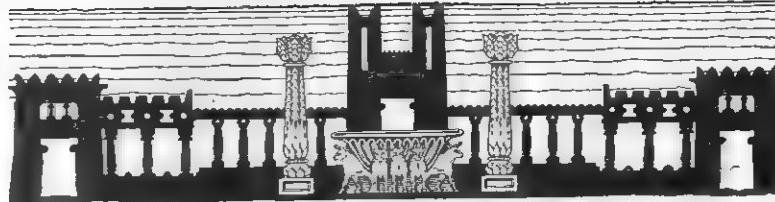
That looketh down low
Upon heaven and upon earth?

Leader:
Who raiseth up the poor out of the dust,
And lifteth up the needy out of the dunghill;

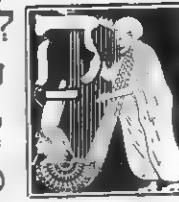
Company:
That He may set him with princes,
Even with the princes of His people.

Leader:
Who maketh the barren woman to dwell in her house
As a joyful mother of children.

Company:
Hallelujah.



PSALM CXIII*



לְלִוְיָה:
הַלְלוּ עֲבָרֵי יְהוָה הַלְלוּ אֶחָדָם יְהוָה:

יְהִי שָׁם יְהוָה מְבָרֵךְ מִעֵתָה וּמִדָּעָתָם:
מִפּוֹרָח שָׁמֶשׁ עַדְמְבוֹאֹ מִהְלָלָל

שם יְהוָה:

רָם עַל־כָּל־גּוֹים יְהוָה עַל הַשָּׁמַיִם בְּבוֹדוֹ:
מֵבַּי אֱלֹהֵינוּ כְּמַנְגִּיבֵינוּ לְשִׁבְתָּה:

קְמַשְׁפִּילִי לְרֹאֹות בְּשָׁמַיִם וּבְאָרֶץ:

מִקְיָמִי מַעֲפֵר דָּל מְאַשְׁפּוֹת יָרִים אֲבִזָּן:

לְהֹשִׁיבִי עַמְּגִידִים עִם גִּידְבִּי עַמּוֹ:

מוֹשִׁיבִי עֲקָרָת הַבִּית אַסְׁחָבִנִים שְׁמָחָה

הַלְלוֹיָה:

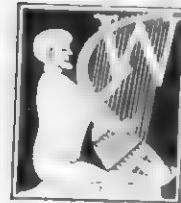
*) Psalms CXIII and CXIV may be sung to the music
on the following pages.





PSALM C XIV

Leader:



HEN Israel came forth out of Egypt,
The house of Jacob from a people of
strange language;

Company:

Judah became His sanctuary,
Israel His deminion.

Leader:

The sea saw it, and fled;
The Jordan turned backward.

Company:

The mountains skipped like rams,
The hills like young sheep

Leader:

What aileth thee, O thou sea, that thou fleest?
Thou Jordan, that thou turnest backward?

Company:

Ye mountains that ye skip like rams;
Ye hills, like young sheep?

Leader:

Tremble, thou earth, at the presence of the Lord,
At the presence of the God of Jacob;

Company:

Who turned the rock into a pool of water,
The flint into a fountain of waters.



PSALM C XIV

צאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיּוֹם יְעַלֵּב



מִעַם לְעֵזֶן:

הִתְחַה יְהוּדָה לְקָדוֹשׁ יִשְׂרָאֵל

מִמְשָׁלוֹתָיו:

כִּים רָאָה וַיַּסֵּן קִירְדוֹן יָסֶב לְאַחֲרָה:

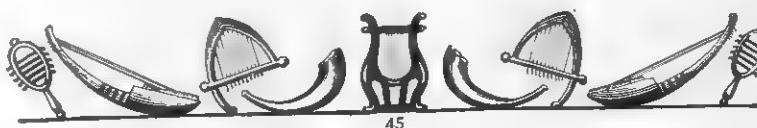
הַהֲרִים רָקְדוּ כְּאִילִים גְּבוּעוֹת בְּבִנִּיאָצָאן:

מַהְלֵךְ הַיּוֹם כִּי חָנוֹס קִירְדוֹן תָּסֶב לְאַחֲרָה:

הַהֲרִים פָּרְקָדוּ כְּאִילִים גְּבוּעוֹת בְּבִנִּיאָצָאן:

מַלְפִּנִּי אֲדוֹן חֹלֵי אָרֶץ מַלְפִּנִּי אַלְהָה יְעַקְּבָה:

הַהֲפָכִּי הַצּוֹר אֲגַם-מִים חַלְמִישׁ לְמַעֲנִינּוֹ-מִים:



Psalm CXIII

Traditional Chant

1. Ha - la - lu av - de a-do - noi.....
 3. Mimmiz - rah she-mesh ad m'vo - o.....
 5. Mi ka - do - noi e-lo - he - nu
 7. M' - ki - mi me-o - for..... dol.....
 9. Mo - shi - vi a - ke-res hab - ba - yis

ha - la - lu es shem ado - noi 2. Y'hishem a - do -
 m'hul - lol shem ado - noi 4. Rom al kol go -
 ham - mag - bi hi lo - shov - es 6. Hammash - pi -
 me - ash - pos yo - rim ev - yon 8. L'ho - shi - vi
 em hab - bo - nim s'me - hoh 10. Ha - - la -

noi m'vo - roch me - at - to v'ad o - - lom.
 yim ado - noi al hashsho - mayim k'vo - - do.
 li lir - os bashsho - - mayim u - vo - o - retz.
 im n'di - vim im..... n'di - - ve am - mo.
 lu - yoh Ha - - - la - lu - yoh.

Psalm CXIV

B - tzes Yis - ro - el mim - mitz - ro - yim
 Hay - yom ro - - oh vay - yo - nos
 Mah l'echo hayyom ki so - - nus
 Mil - lif' - ne o - don hu - li o - retz

bes Ya - a - kov me - am lo - ex ho - y'soh Y'hu -
 hay - yar - den yis - sov l'o - hor he - ho - rim rok' -
 hay - yar - den tis - sov l'o - hor he - ho - rim tirk' -
 mil - lif' - ne e - lo - ha Ya - a - kov ha - ho - f'chi hatz -

doh l' - kod - sho Yis - ro - el mamsh'lo - sov.
 du ch'e - lim g'vo - os kiv - ne tzon.
 du ch'e - lim g'vo - os kiv - ne tzon.
 tzur a - gam mo - yim hal - lo - mish l'ma - y'no mo - yim.



Blessings



RAISED art Thou, O Lord our God, King of the universe, who hast redeemed us and our ancestors from Egypt, and hast enabled us to observe this night of the Passover, the Feast of Unleavened Bread. O Lord our God and God of our fathers,

may we, with Thy help, live to celebrate other feasts and holy seasons. May we rejoice in Thy salvation and be gladdened by Thy righteousness. Grant deliverance to mankind through Israel, Thy people. May Thy will be done through Jacob, Thy chosen servant, so that Thy name shall be sanctified in the midst of all the earth, and that all peoples be moved to worship Thee with one accord. And we shall sing new songs of praise unto Thee, for our redemption and for the deliverance of our souls. Praised art Thou, O God, Redeemer of Israel.

The cups are filled for the second time.

All read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
BORE P'RI HAGGOFEN.

Praised art Thou, O Lord our God, King of the universe, who hast created the fruit of the vine.

Drink the second cup of wine.



ברוך אתה יי' אלהינו מלך העולם.
אשר גאננו ונאל את אבותינו
ממץרים. והניענו קלילה כה
לאקליבו מאה ומorrow. בן יי'
אלהינו ואלהי אבותינו גייננו למשכנים ולרגלים
אחרים הבאים לקראתנו לשлом. שמחים
בישועתך. ושותים באדרתך. ונובה לראות
בהגלוות ירעך על ישראל עמך. וחפץ יצלח
ביד יעקב עבדך בחירותך. יתקדש שםך בtheses
כל הארץ. ויעבור עמים שכם אחד. ונודה הילך
שיר חדש על נאלהתנו ועל פדות נפשנו: ברוך אתה
יי'. נאל ישראל:



The cups are filled for the second time.

All read in unison:

ברוך אתה יי' אלהינו מלך העולם בורא פרי
הארץ:

תנו:

Drink the second cup of wine.

מַצְיָה, מַצָּה 5.

The upper Matzo is broken and distributed. All then read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
HAMOTZI LEHEM MIN HO'ORETZ.

Praised art Thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
ASHER KIDD'SHONU B'MITZVOSOV V'TZIVONU AL ACHILAS
MATZO.

Praised art Thou, O Lord our God, King of the universe, who hast sanctified us through Thy commandments, and ordained that we should eat unleavened bread.

Eat the Matzo.

כֹּרֶךְ, מְרוֹר 6.

Each person receives some bitter herbs and haroses, which he places between two pieces of matzo. The leader then reads:

This was the practice of Hillel, at the time the Temple was still in existence. He combined the unleavened bread and the bitter herbs and ate them together, to carry out the injunction concerning the Passover sacrifice: "With unleavened bread and with bitter herbs, they shall eat it."

All read in unison:

BORUCH ATTO ADONOI ELOHENU MELECH HO'OLOM
ASHER KIDD'SHONU B'MITZVOSOV V'TZIVONU AL ACHILAS
MOROR.

Praised art Thou, O Lord our God, King of the universe, who hast sanctified us by Thy commandments, and ordained that we should eat bitter herbs.

Eat the Moror.



מַצְיָה, מַצָּה 5.

The upper Matzo is broken and distributed. All then read in unison:

בָּרוּךְ אֲפָה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמַּצִּיא

לְחַם מוֹתָאָרֶץ:

בָּרוּךְ אֲפָה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר

קָדְשָׂנוּ בְּמַצּוֹתֵינוּ וְצַוָּנוּ עַל־אֲכִילַת מַצָּה:

Eat the Matzo.

כֹּרֶךְ, מְרוֹר 6.

Each person receives some bitter herbs and haroses which he places between two pieces of matzo. The leader then reads:

כָּו עֲשָׂה חַלְל בְּזַמָּן שְׁבֵית הַמִּקְדָּשׁ הִיה קִים.

הִיה כֹּרֶךְ מַצָּה וּמְרוֹר וְאָכֵל בַּיּוֹם. לִקְיָם מַה

שָׁנָאָמַר עַל־מַצּוֹת וּמְרוֹרִים יַאֲכִלוּ:

All read in unison:

בָּרוּךְ אֲפָה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קָדְשָׂנוּ

בְּמַצּוֹתֵינוּ וְצַוָּנוּ עַל־אֲכִילַת מְרוֹר:

Eat the Moror.





7. שלחן עזרך

SUPPER IS SERVED.

8. אפיקומן

Partake of the Aphikomon.

At the conclusion of the meal, the children are given an opportunity to find the Aphikomon. The reader redeems it and distributes pieces of it to all present.

After partaking of the Aphikomon, it is customary to eat nothing else.

B. After the Meal

